

THE WAY AHEAD

By Rev. Bob Jones, Jr., Litt. D., L.H.D.,
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Cleveland, Tennessee

TEXT: "Ye have not passed this way heretofore!" — Joshua 3:4
(Sermon preached on the opening Sunday to the students and faculty of Bob Jones College).

In some ways, life is like a book; you start at the beginning of the book and turn the pages, a page each day. Once in a while, you come to the end of a chapter and then begin a new one. There are occasions in life which are points of new beginning. A new year is like that—the old year passed with its mistakes, its victories, its joys, its unhappiness; and it is time to begin again. Such an occasion is the time of going off to college or beginning a new year in school. Maybe you were here last year, but you were a high school student, now you are in college; perhaps you were a freshman last year, this year you are a sophomore; maybe you are in college for the first time—it is a new beginning.



Dr. Bob Jones, Jr.

A New Beginning

Such an occasion was that around which the Scripture lesson of the morning was woven. The children of Israel had been wandering in the wilderness for forty years; now they were on the borders of the Promised Land. They were to begin a new life in the place of God's appointment for them. The forty years of wilderness wanderings had prepared them to go into the land and possess it; now they stood on the borders. Across the Jordan loom the walls of Jericho, walls that are soon to fall down before the sound of priestly trumpets and the shout of victory. But now the city stands there, its

towers lifted up and behind them the high straight hills, forbidding, cold, — Jericho, the first of many cities in the land. The children of Israel stand separated from Jericho by the turbulent waters of Jordan; these waters always swift and full of whirlpools are now more turbulent than ever, for it is the time that the river overruns its banks and spreads out over the low fields between them and the Land of Promise.

The Unknown Future

God says to them on this occasion, as He says to you here at the beginning of this school year, "Ye

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What It Costs To Be A Good Christian

Text: "And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing" — II Samuel 24:24.

By Evangelist John R. Rice

When David was king in Israel, he grew vain and proud of his great kingdom and his mighty army. So he sent Joab, his general, to take a census of all the fighting men in his empire. This pride was a sin. It showed that David and his people were depending on their own might, instead of on the protection of God. God made it an occasion of great punishment, and from Dan to Beer-sheba some seventy thousand men died of a pestilence. But when the angel of God stretched out his hand toward Jerusalem to destroy it, God in mercy intervened and the prophet Gad was sent to David. Now read the story in words of Scripture:

"And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was intreated for the land, and the plague was stayed from Israel."

—II Samuel 24:18-25.

What a fine proposition that was Araunah made to David! David might have the threshing-floor for building the altar, he might have oxen for the sacrifices, he might have the threshing implements for wood, so he could keep his obligation to God, offer the sacrifices, see the plague stopped in Israel, and all this without costing him a cent! An inexpensive way of serving God, wasn't it?

But David would have none of it. He said, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." David knew that to accept the land and the oxen and the wood free of charge, and then pretend that he was making an offering to God, would be insincere hypocrisy. David had many sins, but he did not have that one. He really meant business when he worshipped God.

So David bought the threshing-floor and the oxen for fifty shekels of silver, we are told. "And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel."

And you will be deeply interested, I am sure, when I tell you that God had had his eye on that very spot for hundreds of years. He had had Abraham take a three-days' journey to offer Isaac there, centuries ago. It was on that very spot that Solomon later built the temple. All this is clear in II Chronicles 3:1, which says, "Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite." Ornan was

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DEATH in the POT

An appraisal of the Federal Council of the Churches of Christ in America

By REV. J. ELWIN WRIGHT, L. L. D.

Part IV.

The Federal Council And The Organic Union Of Protestantism

We are determined not to be needlessly critical in dealing with the issue of the Federal Council. We are, however, in deadly earnest about these matters, and we cannot allow personal friendships or respect for the sincerity of many with whom we do not agree to prevent us from speaking the truth as we see it.

In its Annual Report of 1940, page 45, the Appraisal Committee of the Federal Council "suggests that the Council again formally address nonmember churches, asking whether, without compromise of cherished convictions, they cannot now accept constituent membership in it for the sake of the common front so greatly needed in this day of crisis."

That the crisis exists and that unity of action is desirable, all will readily agree. That there is a wistfulness in the hearts of millions for an inclusive common front,

we cannot doubt. But we must reply that we have convictions which are so deep and all important to us that we cannot concede them even if it means a less inclusive unity.

Personally, I see no hope that unity can be achieved. There can be no real unity at the expense of truth. We are unalterably opposed to many of the things for which the Council has always stood. We believe that it is in mortal error doctrinally. We are convinced that it is too strongly entrenched in its hostility to those doctrines which are most precious to us ever to change, although we are hopeful that many individuals who have been misled may return to faith. We can only hope that the statement of the issues which we are attempting to bring before the American public, without bitterness

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REVIVAL INCIDENTS, OUTLINES and ILLUSTRATIONS

Evangelist ROBERT J. WELLS, Associate Editor

One of the truly great evangelists of the past was Dr. Wilbur Chapman. Here are two gripping stories from his pen:—

THERE IS A WAY OF ESCAPE

I do not think that I have told you of the day when we were summoned by the Lord Mayor in Sidney, Australia, to hold our services, which were scheduled for the afternoon, at noontime. The Lord Mayor sent word that the mounted police would clear the streets unless we came at once. The building was opened, the crowd was pushed in by policemen and twenty pickpockets who had been following us around, were shoved in at the same time. One of these men heard a sermon for the first time in fourteen years. He was impressed. When I came out of the service, a letter was placed in my hand which read like this: "Please pray for me, for I am an outcast, a pick-pocket and utterly hopeless." I found that man and took him to my room. He got down on his knees. I heard him cry to God for deliverance.

He told me that he had been in prison fourteen times. If he went again, it would be for life. I saw him converted there in my own room. Before his conversion his eyes were close set, his brow low and unshapely, his fingers long and tapering. After conversion, the very shape of his face seemed to be changed, his eyes seemed to widen and his fingers looked different. When we crossed the sea, he came to America with us and began to study in a Bible school. He took every prize. One day he came to me saying, "I think I have a call to preach." I said, "If you have, I will do everything to help you that I can." He entered the theological seminary. Two years later the president wrote me: "Of all of the men we have here, your man is the leader in spiritual power. He is the greatest of them all."

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What It Costs To Be A Good Christian

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Araunah. And there in mount Moriah, later called Mount Zion, the temple was built, and the Lord said, "For now have I chosen and sanctified this house that my name may be there forever: and mine eyes and mine heart shall be there perpetually" (II Chron. 7:16).

David would never offer a burnt offering to the Lord of that which did not cost him anything. David was willing to pay the full price of discipleship.

From this text I want to bring a Bible message showing what it costs to be a good Christian, or the high cost of discipleship.

Please get it clear that I am not talking about what it costs to become a Christian. I am talking rather, about what it costs to be a good Christian, after you are already saved. There is a vast difference between just being a Christian, a converted man or woman saved by the blood, and being a really good Christian. For example, it is easy to get married. A girl can get married without money, without work; all she needs to do is say "Yes" and beat it to the office of the nearest Justice of the Peace or preacher! Multiplied thousands get married without ever having a serious thought about the matter, I fear. But after the girl is married, then to be a really good wife,—that costs something! There is a vast difference between being converted, a child of God, and really serving God acceptably. So this message is not about how to be saved. It is about how to serve God after you are saved.

Let us have it settled to start with that salvation is free. God's loving mercy and grace have provided salvation for all who will come to the Lord Jesus with a penitent heart and trust Him. You cannot buy salvation, you cannot earn it. You must accept it as God's free gift. It does not cost anything to be saved. All your labor, all your toil, all your sacrifice, all your tears, are utterly powerless and valueless to obtain salvation. The Bible plan of salvation is simply this, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). It is stated again in the words of Paul and Silas to the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). After your sins are forgiven and your soul is saved, then, if you really want to serve God acceptably, you should expect to pay a price. Throughout the Bible is this solemn teaching, that those who serve the Lord should count the cost. All who would be good servants of Jesus Christ, acceptable preachers or missionaries or soul-winners as lay Christians, all who would give a good testimony, must give and suffer and toil and be persecuted.

Are you trying to serve God today without its costing you any-

thing? Do you offer to the Lord the kind of sacrifices that are really no sacrifices at all to you?

When Jesus told the disciples of His own impending trial and condemnation and crucifixion, He said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me. And whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24). If you expect a "Well done, good and faithful servant," when you meet the Saviour, you must be prepared to suffer for Him. The kind of service that does not cost anything is not worth anything and will not receive a reward when you meet the Saviour!

It appears that when it comes to the matter of salvation, there are two sides. On one side is the Lord Jesus, perfect, good, holy and merciful. And this righteous and holy Saviour did all the suffering, all the dying, and paid all the price that needs to be paid for the sinner's salvation. On the other side of the fence is the sinner. He is wholly wicked, there is nothing good about him to deserve salvation. All his righteousness is as filthy rags in God's sight. (Isa. 64:6) His heart is deceitful above all things and desperately wicked, however nice he may appear to be, outwardly. (Jer. 17:9) All the sinner can do is to accept freely the wonderful salvation that is offered to him. Jesus does all the paying. Jesus does all the atoning. All the real work of salvation is done by the Lord Jesus Christ, and a sinner may accept it or reject it, but he cannot earn it.

But when the sinner trusts Christ for salvation and his sins are forgiven, all being charged against Jesus and paid for, then the Lord Jesus seems to tenderly invite him, saying, "Will you come now over to my side, and help me bear the burden of the lost world? Will you come with me and suffer with me and follow me and help me to get others saved?" So one who comes for his own salvation finds nothing he can do to earn it or to buy it or to deserve it. But after one is already saved, after one already receives the free salvation and is in Christ, then he may help the Lord Jesus bear the burden of a dying world.

Paul had this in mind when he said concerning himself, in Colossians 1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Now that we are Christians we should live like Jesus lived. We should have the same mind that was in Christ Jesus, we should toil and be burdened for sinners and enter into all the reproach and labors of the Lord Jesus. It really costs something to be a good Christian! Salvation does not cost, but discipleship, that is, to be a real follower of Jesus, does cost greatly. Has it cost you to serve Christ?

I. WHAT IT COST BIBLE CHRISTIANS TO SERVE GOD

The marvelous unity of the Scriptures is nowhere better illustrated than in this fact, that in the Old Testament and New Testament alike, books written by some forty men, under the Holy Spirit's direction, covering a period of fifteen centuries or more, we have a unanimous testimony, that it costs much to be a real man or woman of God. It does not cost to be a Christian. It does greatly cost to be a good Christian.

1. Noah

Before the flood, Noah lived in a world given over to idolatry and license and violence, when every thought of the imagination of the hearts of men was evil and only evil continually, we are told. And Noah preached one hundred and twenty years, preached in the power of the Holy Spirit, with no converts save his own wife, his three sons and their wives! Noah must have been known as the biggest nut the world had ever seen! He built an ocean liner of a boat, far from the sea, on high ground, and he talked about a flood that would cover the highest mountains. And everybody knew that that was unscientific and impossible!

After the flood began nobody thought Noah was a fanatical fool! And after the flood he was no longer in the minority but was in the majority! But do not think it was easy to build the ark and preach the gospel for a hundred and twenty years before the flood.

2. Abraham

Abraham's flocks and herds were enormous. He had 318 slaves who were trained soldiers (Gen. 14:14), perhaps a thousand other servants. Abraham would be a millionaire in any man's country. But to obey God he left his father's country and his father's house. He went into a strange country where he was a sojourner, and there this man, who could have had a king's palace, lived the rest of his days in tents, with Sarah, called "Princess" and with Isaac the son of his old age. Abraham, for the sake of his God, was willing to wait, for "he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). It cost Abraham all his kinspeople, most of the luxuries and some of the comforts of life, and to wander in a strange land that will one day, when Christ returns, belong to him.

3. Jephthah

Jephthah sacrificed his daughter according to his solemn vow made to the Lord. He promised God, that if God would give him victory over the enemies of Israel, then the first thing that came to meet him out of his own house he would offer as a burnt offering. That first to greet him was his own daughter! Men greatly differ about whether Jephthah should have made such an awful vow, but whatever we think, this much is certain: Jephthah was not willing to serve God without it costing him something. He kept his vow to God, though with a broken heart. Jephthah meant business! Serving God aright, the death of his own daughter, that, Jephthah thought, was not too much for the God who heard his prayer, and the God he served. Many of us have kept our children from God's service by our selfishness!

4. Jeremiah

Jeremiah served the Lord too. He was publicly slapped, he was jeered at and scorned. In prison he nearly starved to death in a muddy dungeon. Jeremiah, because he foretold the judgment of God on Jerusalem, because he kept warning the people that, unless they should repent of their sins, ruin faced them, was hated and punished. It cost Jeremiah something to be true to God!

5. Daniel and His Companions

To serve God meant that Daniel should refuse to eat of the king's meat and the wine which was served him. He had to be an oddity, a back number, an 'old fogey'. Even when Daniel became famous and important, it cost him much to serve God. The conniving of his wicked enemies brought Daniel to where he must either quit his regular, thrice-daily prayer before the open windows towards Jerusalem, in effect deny his God, or he must go to the lions' den. So to the

lions' den Daniel went. And let no one think it was easy. Daniel did not know whether he would return alive or not. And added to the persecution of his enemies, Daniel bore always the burden of a broken heart over Israel. He often fasted and prayed. He wept much before God. It is not an easy matter to be the kind of Christian that Daniel was.

The same thing is true of Shadrach, Meshach and Abed-nego, Daniel's companions. They were "religious fanatics" as Daniel was. They would not eat what other people ate nor drink the wine that was furnished to the other young college men, their associates. When they were brought to the plain of Dura with the great multitude and commanded to bow down before the great image set up by Nebuchadnezzar, they refused. When the instruments of music made their great sound, three Jewish boys stood bold upright, when everybody else bowed down to the image to please the king. The hot anger of the king threatened them with certain death in the fiery furnace if they did not bow before the idol, and they were given a second chance. Their stirring answer is in Daniel 3:16-18, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Oh the fury of Nebuchadnezzar, this first world ruler, when defied by three Jewish boys! The furnace was heated seven times hotter and they were bound and cast in. They trusted and hoped for deliverance, but they were ready to die. They were determined not to worship the idol god, whether God would deliver them or not. The fire did not harm them, but only burned their bonds, and the Lord Jesus Himself came and walked that day in the fiery furnace with these three who had served Him so faithfully! Who knows but that this sight of these faithful lads, coupled with Daniel's faithfulness, led King Nebuchadnezzar to the true God that day!

It was not easy to defy Nebuchadnezzar, to go against all the customs of the age and stand true to God, facing death for Him.

Do you think it ought to cost people less today to serve God?

6. Stephen

Stephen, like other Bible Christians, scorned to serve God in a way that would cost him nothing. Knowing where it would lead, Stephen preached the mighty sermon of Acts, chapter seven, when he was on trial for his life. Throwing aside his fears, he held up Jesus and condemned these men who had crucified Him. "Then they cried out with a loud voice; and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:57-60). Oh, when I see Stephen in Heaven I hope I will not be ashamed! I hope that my kind of Christianity and his are the same kind, my devotion to Christ and his, alike. It cost Stephen being pounded to death with rocks, stoned to a bloody pulp in the dirt. Should it cost us nothing then, to serve God?

7. Paul

Paul the Apostle was an outstanding example of one who suffered for Christ. He had a tender, loving heart, but he never married.

He gave up all thought of a home or a family for himself in order that he might give himself without any reserve to keeping souls out of Hell! What did it cost him? He tells us in II Corinthians 4:8-10, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Again he recounts, in II Corinthians 11:23-28, and there Paul tells us what it cost him to serve Christ.

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Paul was compelled to fight the wild beasts at Ephesus, probably in gladiatorial combat (I Cor. 15:32). From Damascus he fled for his life, being let down through a window in a basket outside the city wall (II Cor. 11:32, 33). At Lystra he was stoned and left for dead (Acts 14:19). Paul could say "I bear in my body the marks of the Lord Jesus" (Gal. 6:17). All who would be Christians like Paul must expect that their service for God will cost them something. Oh for others who will live and labor and suffer like Paul, in order to win souls and serve the Lord in this wicked world!

All these were saved by simple faith in Christ. But they then proved good Christians, and it cost them much. I once loved to think of what a good time I will have when I get to Heaven, talking to Paul and Stephen, martyrs and heroes of the Cross. I wanted to get (Continued on Page 4.)

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THE SWORD OF THE LORD

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The Way Ahead

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have not passed this way heretofore." Ahead of them lie new difficulties, new opportunities, new experiences, new joys, new victories, and new evidences of God's power; but they have not passed this way before.

Life is made up of new experiences, new opportunities, new developments, and new conditions. The future you face is unknown. Is it not strange that men, by testing winds and moisture and air pressures, can tell what tomorrow is going to be like, whether it will be rainy or cloudy, but nobody can tell you what your life is going to be like tomorrow, whether there will be showers of sorrow or the sun beams of joy for you? Man can, by going back into the past and digging up the earth which has covered the cities that have fallen into ruins long ago and by studying those ruins and the records of past civilization, predict some what the course of present civilization—for history does repeat itself. But, no man can tell you definitely what is going to happen in your life tomorrow. You face a future that is unknown. You are going to walk an unknown way. In a certain sense you know what tomorrow is going to bring; you know that if your health holds out, you will be expected to go to class tomorrow and you will be expected to know your lesson. You know that in the natural order of things, we shall have Thanksgiving Day, and Christmas Day will also come; then we shall have the Bible Conference, and ahead will be Commencement. My, how swiftly those days are going to fly by. In one sense, we know in a general way what the future holds, but no one of us knows who will be here at Christmas time or Thanksgiving—the Lord may come before then; we may celebrate Christmas in His presence. Or, death may come for us, or conditions at home may necessitate our leaving school. We plan our future simply in the hope that as God leads, we will be able to realize tomorrow the dreams of today. The future is unknown. No man has walked the path of tomorrow.

God Leads Into The Future

The children of Israel were going to be led into the future by God, and God said, "This is a way you have not gone before." But, they are going to be led in a way that He will reveal. So in the instructions which He gives to Joshua, and which Joshua passes on to the people, this is the plan: The priests will take the ark up and march down into the river, and as soon as the soles of the feet of the priests who are carrying the ark upon their shoulders touch the waters, the waters will begin to divide. History is repeating itself a bit here. Forty years ago they came out of Egypt, the armies of Pharaoh pursued them, and they stood on the shore of the Red Sea; the army in battle array was behind them and ahead the treacherous waters of the deep. At that time Moses lifted up the rod of God and the sea divided. Moses is dead now, buried in a lonely grave known only to God. There are only two people in all that company who saw the Red Sea divide, Caleb and Joshua. The others have heard about it from their fathers and mothers, but all who came out of the land of Egypt, save these two, are gone. Now God is going to give to Israel the assurance that He who led them out of Egypt and divided the waters of the Red Sea is still their God and will divide the waters that now separate them from the Land of Promise. As the priests go into the water and their feet touch the river, the river begins to divide, the waters are held back upstream and pile up in a

heap above them, and they are on dry ground. The priests march into the middle of the river bed and stand there with the ark upon their shoulders until all Israel passes by the ark "clean over Jordan."

God May Lead in Strange Paths

"You have not passed this way heretofore." No man had ever passed that way, for their pathway led through the wet bed of the river, land that had been covered by water as far back as man could remember. It was a strange pathway, but God may lead you in strange paths like that, my friend. God may lead you through rivers. All men pass through river beds sometime, and God does not always hold back the waters. He lets the water come up to the thigh and up to the shoulder, but He promises that the water shall not overflow.

The rivers of sorrow! Young people do not know a great deal about sorrow. I heard a woman who teaches Bible classes say, "I don't like to teach young people. They have no marks on their faces; their faces are like books in which nothing has been written. They have not suffered. They have not sorrowed." But I said, "Think of the privilege of talking to young lives on which you can make an imprint, lives that haven't been all written full of the wrong sort of writing." Your faces are not marked, because most of you have not faced sorrow. But there will be sorrows. There is no life that is ever lived entirely in the sunshine. God sends the clouds sometimes that we may appreciate more the joy of the radiance of happy days. You will have to go through the rivers of sorrow, but God has promised that He who held back the waters for the children of Israel to go through dry shod will go with you and the waters will not overflow.

There are rivers of fear. Many young people in these uncertain days are afraid of the future. Perhaps you sit here afraid, afraid of the possibility of failure in your school work this year, afraid that your money will not hold out, afraid that you will not measure up to the standard of the other students. You have a complex, a fear complex. I talked to a fine young lady yesterday and she said, "I'm always afraid somehow I won't measure up to the thing the Lord expects of me." You know, you should be afraid of only one thing—afraid that you will not trust the Lord and lean upon Him. Otherwise, you need have no fear of today or tomorrow. The God who goes before and pushes back the waters of a stream to make possible the passage of His people when He would lead them across, will go before and hold back the waters so, though they may come to the very mouth of His child, they will not overflow you. Every man sometime, if the Lord tarries, goes through the dark waters of death. But even then, the Lord, who Himself went through death, having tasted death for every man, will go with us in that hour when we cross the waters of death.

It Is A Clear Way

The unknown future, hidden by the mist that God draws like a veil over the tomorrow and the tomorrows after tomorrow, is an unknown way; and yet we are told that it is a clear way. In the same verse from which ye may know is this phrase, "that ye may know the way by which ye must go." It was for this reason that the waters were pushed back, not only to keep the Israelites from being swept away by the treacherous river, but that they might see the path which God had carved out for them through the muck of the river bed. The way always becomes clear when we are obedient to God. You

need have no fear, young folks, of not knowing the way, if you are willing to obey God. Obedience is always the secret of revelation for your life. God does not reveal His plans to a man who is unwilling, constantly unwilling, to obey God's will for his life. God is not going to make known to you His will for you tomorrow, unless you are the kind of person who obeys His will as it is revealed to you today. The man who would know the will of God must be a man who obeys the will of God.

The Israelites were told to keep two thousand cubits away from the ark. That is almost three-quarters of a mile. There was a reason for that command. There were a great host of people, thousands upon thousands, and they were to stay that far away so that every man in that host might see the ark ahead. Had they pressed close upon it, only those in the front ranks of the assembly could have seen the ark. But God wanted every man, woman and child in Israel to see the manner in which the way was opened for them to go across, so He sends the ark three-quarters of a mile ahead of all of them. He said, "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits."

I know young folks who are not willing to wait patiently upon the Lord. Perhaps you, in the impetuous spirit of youth, try to push God. You are not willing for God to give you the proper training before you get out and go into service. I have seen young people who had such a passion for souls that they wanted to go to the mission field before any mission board would send them, because they were not prepared for the mission field. Others I have known were so eager to be in the pulpit preaching the Gospel that they were not willing to wait the two thousand cubits of preparation behind the ark of God's leading for their lives. It is wonderful to serve the Lord, but it is wonderful to wait upon the Lord also. And the God who led them through Jordan and up against the very walls of forbidding Jericho, that very God was the God who said, "Wait!" Keep the proper perspective. It is important to see the spiritual side from the proper perspective. Two thousand cubits they were to wait behind.

Assurance From The Past

The memory of past blessings is the greatest assurance of blessing yet to come. I talked to a young man, one of our fine young students, a few days ago, and he said to me, "You know, Dr. Bob, I wish you would pray with me. I have a little bit of uncertainty in my life about what I'm going to do tomorrow. I'm always a little afraid that I won't do what I ought to do. I look at myself and see what little talent I have and am conscious of my own weakness until I become fearful that I will fail God."

I said to that young man, "God never yet called you into a position where He didn't also supply the need of talent, intellect and wisdom, giving you the strength and judgment to meet that responsibility, did He?" The young man said, "No, He never has." I said, "That's the best assurance in the world that He never will."

In the book of Deuteronomy, the seventh chapter, it is recorded that God had said to Israel, "Do not be afraid of these folks in the land and their high cities that you are going to have to overcome; do not be afraid of these kings. You need not be afraid of them. Just remember 'what the Lord thy God did unto Pharaoh, and unto all Egypt.'" The best assurance the children of Israel could have that the Lord was going to stand by them and give them victory over the seven kings that possessed the land was the victory which God had given them over Pharaoh and

all Egypt. Pharaoh was more mighty than all the seven kings together. Young people, as you look back over your life and see how God has led you and how He has supplied your needs, you can be very sure that the way ahead will be cleared for your feet. What is the best assurance that my financial needs will be supplied this year. The fact that God supplied them last year. What is the best assurance I can have that God's love will continue to enfold my life with its blessing and glory? The fact that in past years His love has been manifested in a thousand ways.

The way ahead, young folks, may be dark and uncertain. This year you are going to pass a way that you have never passed before. But, you have the assurance from the ways you have walked in the past, that the God who has led and provided will lead and provide in the days ahead.

Christ Has Cleared The Way

The ark was the symbol of the Divine Presence in their midst. The ark, you remember, was made in the wilderness by God's orders and according to the specifications that He had given. Upon the ark were the figures of two cherubim bending over the Mercy Seat, and on that Mercy Seat was the shining glory of the Shekinah, the light which represented God's presence in their midst; but that Mercy Seat was sprinkled with blood. The way ahead is a clear way because the Lord Jesus Christ has made it clear. He it is who went to the cross and shed His blood, and with that blood He, the great High Priest, sprinkled the Mercy Seat. The way, I say, is clear because he made it clear even into the very presence of God.

That visible ark that represented God's presence in their midst spoke of the redemption of the Lord Jesus who was to come. The ark contained the tables of the Law. The children of Israel were going into a land where they were to be governed by the Law which God had given them. In the wilderness they were governed by the Law, yes, but they were governed in another fashion, too. God gave unto Moses, and in turn unto Joshua, certain powers over the people, and they were to speak for the Lord. The Lord spoke to Joshua or to Moses, and they in turn spoke for the Lord to the people. But Israel was going into the land where the people were to be ruled as any nation is ruled by certain laws.

In the ark with the blood on the Mercy Seat, speaking of God's atonement for man in the person of Christ—mercy based on propitiation—was the law. And in the land to which they were going they were to be a nation governed by law. Up to this time they had been led by the pillar of fire and the pillar of cloud. But now they were led by the ark, and the ark spoke not only of divine mercy; it also spoke of divine law. In the tomorrows in Bob Jones College, you are going to be governed by law, the rules of this institution. And God expects you to keep the proper perspective on law as He expects you to keep it on spiritual things.

A Directed Way

Not only was the way ahead to be a clear way, but it was also to be a directed way. The tenth verse of this chapter tells us, "Hereby ye shall know that the living God is among you." How may you know it? By the miracle of the pushing aside of the water, the dry land provided, and the open way. The proper perspective and the proper spiritual position are necessary in order to receive divine direction. When you see the ark go, "go after it," but keep the proper distance. God's methods of leading vary. The pillar of fire and the pillar of cloud were no longer to lead them, but the visible ark. The pillar of fire and the cloud of darkness that had led them were

sent by God, they were supernatural things; the ark was a natural thing, supernaturally endowed. My friends, your life is a natural thing, but when the Lord Jesus Christ changes your life, and God's Holy Spirit in the new birth comes to indwell you, it becomes supernaturally endowed and divinely indwelt. Now, they were no longer to be led by the supernatural. They were to be led by the natural, consecrated and endowed. God may have led you in the past in a very supernatural way, and who, looking back on his life, fails to see definite miracles where God did the unusual and the strange? He may not lead you that way in Bob Jones College. God brought you to this place. He may choose here to lead you through natural means, by the advice of people to whom God gives wisdom to advise you. You may not be led by any miraculous manifestation but by the advice of some person in the Christian faculty who is trained to give you advice. You may be led here by rules and regulations along a schedule of daily study and hard work and preparation for the work of life. God does not always lead in the same way, but God always leads! Young friend, the God who leads in the natural way is the same God who leads in the supernatural way. There is nothing which is not sacred in your life, when that life has been blessed with the indwelling presence of God's Holy Spirit and has been consecrated by His love, who is the love of God manifest in the flesh.

That leading into the Promised Land was merely a continuation of the wilderness leading. God still led, the God who led by the pillar of fire and the pillar of cloud, led by the ark as it went into the river. That victory over the River Jordan promised victories ahead. That victory over the waters promised victory over the walls of Jericho. That victory over the separating stream that held them out from the land, promised victory over the high fortifications of the city that seemed to threaten to keep them from possessing the land when they got in.

The Way Of Victory And Blessing

Not only was it a directed way and not only was it a clear way, but that way ahead was the way of victory and blessing for Israel, for ahead lay a land flowing with milk and honey, a land promised to their fathers, to Abraham and Isaac and to Jacob, a land in which all dreams of Jewish nationalism would come true and all the aspirations of a wondering people, formerly slaves in Egypt, would be realized as they became a nation. Young folks, the man who follows God, though he may walk in an unknown way, will walk in a way which is directed and which becomes clear as the forward step needs to be taken, and in a way that leads always to victory. "This is the way, walk ye in it." If the people of Israel had had more faith in God and been obedient to his voice, they would not have

(Continued on Page 8.)

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What It Costs To Be A Good Christian

(Continued from Page 2.)

Paul to tell me about the long years as a prisoner, with the chains on his hands and feet day and night. I thought I would like for Paul to tell me about the day they led him out of Rome and chopped off his head. I thought I should ask Stephen to let me see some scars (if there could be any scars in Heaven) from the stones that had battered his face and broken his bones and crushed his skull when he died outside Jerusalem, with his face like the face of an angel and with his voice pleading with God not to lay this sin to the charge of his murderers! But oh, what would I say if Stephen asked me to show him my scars! How could I hold up my end of the conversation, if it centered around a life of sacrifice and toil and the loss of friendships and all things dear! What would I have to say about imprisonment, or poverty, or shame, or persecution; of actual hunger and beatings and chains, borne for Christ's sake?

How would I feel at home in Heaven with those saints described in the eleventh chapter of Hebrews, who lived in sheepskins and goatskins, who lived in caves and wandered in the mountains, who were sawn asunder, were burned at the stake, "of whom the world was not worthy." How would I compare with those saints and martyrs? Oh, beloved Christians, if you want to shine in Heaven then you had better expect to pay a price for serving God in this world.

II. THE EXAMPLE OF THE LORD JESUS TEACHES US SACRIFICE AND SUFFERING

It is wonderful to call Christ Saviour. All those who put their trust in Him have a right to call Jesus Saviour and to call God "Our Father Who art in Heaven". The smallest child, the newest convert, who has definitely accepted the pardon purchased for us on Calvary, can rightly call Jesus Saviour. But to call Him Lord is a different matter, and the Lord Jesus deserves to be Lord of all. If you call Jesus Saviour, do you also call Him Lord? Is He your boss? Is He your example? Do you follow Him?

The example of the Lord Jesus teaches us this, that it should cost us something to serve God. How many Scriptures tell us to follow Christ, to be like Christ, to work like Christ! First Peter 2:21 says "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Jesus suffered for us, and he left us an example that we should follow his steps! The novel by Charles M. Sheldon, called *IN HIS STEPS*, or *What Would Jesus Do*, was based on this idea alone. 30,000,000 copies have been printed, and millions have learned from it that every Christian should always try to do simply what he believes that Jesus Christ would do in his place. So Jesus suffered, and we should follow His example and suffer for Him, follow in His steps.

In Philippians 2:5-8, we are commanded to have the same attitude of mind that Jesus had. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

We are to have the mind of Christ. And this mind of Christ led Him to give up Heaven for the earth, led Him to give up His will for the Father's will, and made Him obedient to death, even the death of the cross! And that suggests that a life of burden, of self-surrender and suffering awaits those who truly have the mind of Christ, who follow in His steps. In John 14:12 we are told, "He that believeth on me, the works that I do shall he do also." In John 20:21 we read that Jesus told the disciples, "As my Father hath sent me, even so send I you." In John 15:18 we are told, "If the world hate you, ye know that it hated me before it hated you." And in John 15:20 the Saviour continued on the same theme, saying, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also."

Oh, dear Christian, do you believe that you are any better than your Master, the Lord Jesus? If He suffered, should you not suffer, too? If people hated Him, then would they not hate you, too, if you were like Him and if you were near Him? Thomas Shepherd wrote:

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me.

And remember that Isaac Watts says,
Must I be carried to the skies,
On flowery beds of ease?
While others fought to win the prize,
And sailed through bloody seas?

Sure I must fight, if I would reign:
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word.

The example of the Lord Jesus proves that any Christian who really serves God must expect to pay a heavy cost for it. It does not cost to get saved, but oh, it does cost to serve the Lord Jesus acceptably and do the work that He has left us to do.

III. WHAT IT OUGHT TO COST A CHRISTIAN TO SERVE GOD

Let us prayerfully consider just what it ought to cost a Christian to be a good Christian. What ought it to cost one to serve God with all of his heart?

1. It Ought To Cost Money To Serve God

When David said, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost nothing," he referred to actual cash money. And he bought the threshingfloor and the oxen for fifty shekels of silver. And that suggests that Christians ought always to expect it to cost money to serve God.

Now I believe that preachers ought not to set any particular price on their services, and I believe they ought to be willing to trust God completely about these matters. Many preachers have greatly hindered their ministry by being too much concerned about what they should receive. But at the same time it would be a grievous sin for a preacher not to teach the people what God says about giving. People ought to be taught that serving God acceptably is bound to include a cost in dollars and cents.

I have known of some preachers

who, in order to be independent and not be accused of commercialism, have made their own living and have preached on the side without salary. But in every such case as far as I know, the churches failed to prosper, Christians were not taught to serve God with a whole heart.

Many pastors say that they are embarrassed to take offerings or collections in church services, and many a pastor has said, "I wish it were never necessary." But that attitude is wrong. I believe that people ought to be taught that giving is right. The work does not need the money so much as people need to give. To give money for the service of Christ and to get out the gospel is a great privilege and a pastor would sin against his people if he does not give them that opportunity and teach them of this blessing and this grace. How I thank God for the day I learned the lesson that I could safely trust Him with the tithes and offerings and that He would look after my needs. Oh, how much people lose if they do not put God first on the money question!

But in these fat days of war salaries when anybody can get a well paid job, no matter how poor his training nor how ordinary his work, I fear that most of us do not know anything about real sacrifice. The churches, it may be, have plenty of money for their needs and preachers get salaries enough, perhaps, but I fear that the money that is given is largely just a surplus and it does not represent any sacrifice. What we give to God is too often just incidental, merely 'chicken feed' like the tips we give a red-cap or porter or waitress; like the money so carelessly spent for an evening's entertainment, for a soda or newspaper or shoe shine or carfare. To the average Christian, I fear, his giving is only an incidental matter. The average Christian has just as much to eat as he would have if he did not give his dime or dollar or several dollars to the church. The average Christian wears just as nice clothes as if he did not give a cent. All the money the average Christian gives to take the gospel to the whole world, for the support of all the orphans and Christian poor, for missions at home and abroad and for his local church does not mean that he ever has to do without dessert or postpone the buying of a suit, or do without a new car!

I remember the days of my poverty-stricken boyhood near a little west Texas cow town. The pastor in the little Baptist church preached two Sundays a month and the other two Sundays he preached in another town. Comparing what I remember of his sermons with those I hear today, I am convinced that he was a profound Bible preacher who preached with a pathos and fervor as well as with solid doctrine, that might well be the envy of pastors in many great pulpits today. Naturally his pay was small. I recall that he wore the same blue serge suit, winter and summer, for four long years. On week days at home he wore overalls, but that blue serge suit was his winter suit and his summer suit. It was worn slick. Once a great rally of Baptist people was planned for our part of the state at Wichita Falls. A group of church members with loving devotion, talked among themselves and raised \$20 to give dear Brother Longan to buy him a new suit. How proud he was of that suit he planned to get! In Archer City, where he lived, nothing could be found to suit his taste. If you only buy one suit in four years, and have only \$20, you can be particular. So the dear man of God waited until he went to Wichita Falls and thought, "Between services I will go down to the stores and find just the suit I want for my \$20." But in the services mis-

sionaries were on the program. And one missionary told of the lost, unreached millions of China. He said that approximately one-fourth of the population of the whole earth was there and that the vast majority of them had never even heard about Jesus Christ! He told of the hunger of heart found, and oh, how badly new missionaries were needed! And young men and women were ready if only the money could be found to send them. A collection was taken and the dear preacher said, "Lord, this suit I have has done me for four years and it can do another year. I am not going to have a new suit if it may mean that somebody in China will never hear the gospel and will go to Hell." So he put in the whole \$20 in the offering and how proudly and gladly he wore that same shiny blue serge back to his home and then to his churches to preach the gospel!

And I tell you, Christians, we who must have dessert on the table every day, must have hardwood floors and tile baths, and deep piled rugs, and pleasant window drapes and nice cars, and fine clothes and meat at every meal—I tell you that one day the uncounted millions of the lost who have never heard the gospel will rise up against us in the judgment to accuse us that our giving never really meant anything! They will say that it never cost us anything to serve God! Our comforts and luxuries we value more than keeping souls out of an eternal Hell!

If you have as much to eat and wear as you would have without giving, then certainly you have not given enough. Oh, that we might love the Lord Jesus enough that it really cost us something in money!

2. Serving God Ought to Cost a Christian Much Time and Labor

Paul said he was "in labours more abundant." He told the elders at Ephesus that "by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). He often labored with his own hands, not only making a living for himself but providing for the needs of his workers who were with him.

Moses carried the heavy burden of the responsibility for the whole nation of Israel. He likened it to carrying them all, as a nursing father would, in his arms.

Whoever understood the real labor and toil of the Saviour! He was driven night and day by His loving urge to do the will of the Father, to fulfill the Scriptures, to help the sick and sinning, to save souls. "My Father worketh hitherto, and I work." (John 5:17) Jesus had a crisis to meet, a crucifixion to suffer, an atonement to accomplish, and He said, "How am I straitened till it be accomplished!" (Luke 12:50).

So does it seem strange if God demands a man's time and labor?

Our church rolls today are filled largely with people who only attend services occasionally without doing any of the sweat and labor of getting people saved. How many do house to house visiting, earnestly seeking to win souls day after day? How many give much time to study and prayer and waiting on God and really teaching the Word of God to everyone who will hear?

Once I was assistant pastor of a fine church, and in my hands were placed some of the financial arrangements of the church. A well-to-do Christian man in the church instructed me to simply write a check on his account each week for a certain amount for the church budget. For some weeks I followed that plan and then I quit it. I thought that any man who wanted to give money to the Lord's cause ought to give more attention and time to the matter than that. After the first of the month he reproached me, saying, "Brother Rice, I find that no checks have been drawn on my account this month for the Lord's work. Go ahead and write a check for me each week. I am glad to give the money. I just simply do not like to take the time to think of it each week and give attention to the matter. I am glad for you to write the checks and I am glad to give the money."

But I replied, "If you cannot give God enough time to even write your own checks for His cause, I do not think He wants your money. You can write your own checks, or the church will do without your offerings." Why should God want anybody's money when he doesn't have enough of one's interest and time to even write a check or to turn the money over to the Lord's cause?

Remember that the Saviour said in Luke 10:2, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." God demands your toil and your time. Your best thought, your most earnest labor, the longest hours are all too little to give to the Lord Jesus who bought you and paid for you with His own blood.

3. Serving God Ought to Cost a Christian The Affection of Friends and Loved Ones

Some people have the foolish idea that to be a really good Christian makes everybody love you, but that is false. The better Christian you are, the more people will treat you as they treated the Lord Jesus. And men hated Him, lied about Him, tried to throw Him over a cliff, tried to stone Him. Later, when God's time was come, they were allowed to spit in His face, to pluck out His beard, to hit Him over the head with a reed when He was blindfolded, saying, "Prophesy . . . who . . . smote thee?" He was beaten with a Roman scourge, stripped of His gar-

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ments, and nailed to a Roman cross where the howling crowd mocked Him while He died. Remember that Jesus said, "If the world hate you, ye know that it hated me before it hated you." The right kind of a Christian will lose friends for Jesus.

I was greatly impressed the other night to hear Dr. Louis T. Talbot, President of Los Angeles Bible Institute and pastor of The Church of the Open Door, when he said, "I thank God for my friends, and I thank God for my enemies!"

Joseph's brethren hated him and sold him into slavery. Daniel's fellow governors hated him and planned to have him slain. They had him cast into the lion's den but God delivered him. The priests of Baal hated Elijah and Jezebel swore to kill him because he denounced her idolatry. Herodias hated John the Baptist because he condemned her adultery and Herod cut off his head. The Pharisees and the Judaizers hated Paul with a burning hatred and forty men took an oath they would neither eat nor drink until they slew him! This idea that the better Christian you are the milder and gentler you will be and the more everybody will love you is a false idea, contrary to the Scriptures.

Now and then people say about some preacher, that "he hasn't an enemy in the world." If that be true about any preacher, then God pity him, he has not been true to Christ, for Jesus said, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12). Along with the pure in heart, the meek, they that hunger and thirst after righteousness and the peacemakers, Jesus blessed those that are talked about, those who lose their friends, those who are hated and persecuted for His sake!

I say any man who lives for Christ like he ought to, will lose friends. If you do not believe it, then you should hear how those who claim sinless perfection talk about Dr. Ironside who found himself, "only holy in spots," as he said, and ceased to claim "entire sanctification," and "the eradication of the carnal nature" as they did.

You should hear what tavern keepers, brewers and distillers, with some drunkards and their political friends, say about Dr. Morris, *The Voice of Temperance* broadcaster!

You should hear what Seventh Day Adventists and so-called Christian Scientists say about Dr. Louis T. Talbot, who has so well exposed their unchristian doctrines.

You should hear what modernist leaders in the Northern Baptist Convention say about Dr. Robert Ketcham, who has led in the organization of the Association of Regular Baptist Churches, a group of Baptists who are fundamental in doctrine. Or you should hear what these same modernistic Baptists say about Dr. W. B. Riley, that staunch heroic statesman who stayed within the convention, but fought the infidelity in it and got Baptists of Minnesota to withdraw support from a modernistic college, and from the Federal Council of Churches!

You should hear what the modernist Bishops and infidel preachers in modern Methodism say about Dr. Bob Shuler of Trinity Methodist Church, Los Angeles, because he constantly tries to bring Methodists back to the old time Bible religion of salvation by the blood.

D. L. Moody was called "crazy Moody" by Chicago preachers.

Charles H. Spurgeon, the greatest Baptist preacher who ever lived,

was largely ostracised by the Baptists of Great Britain, and he withdrew from the denomination because of what he called "the downgrade movement," away from the inspiration of the Bible.

John Wesley, an Episcopal clergyman, educated in Oxford, was shut out of his own church and preached instead to the assembled multitudes who gathered around as he stood upon his father's tombstone!

Billy Sunday, who was used of God to win hundreds of thousands of souls, was criticised by the mass of preachers over America as a mountebank, as a money-grabber, as a sensationalist.

Dr. R. A. Torrey, one of the greatest evangelists and greatest Bible teachers America has ever known, the man who set up the curriculum and was the first dean at Moody Bible Institute, the man who later did the same thing for Los Angeles Bible Institute and founded the Church of the Open Door, is even today, though in glory, called a fanatic on the Holy Spirit by multitudes of so-called Bible teachers who never had a great revival and who rarely, if ever, win a soul!

Men who preach as Elijah did against idolatry, as John the Baptist did against adultery, as Paul did against religious formalism and salvation by works, or as Stephen did about those who reject Christ, will lose friends. Jesus said, "I came not to send peace, but a sword" (Matt. 10:34). He said, "A man's foes shall be they of his own household" (Matt. 10:36). He said to His disciples, "Ye shall be hated of all nations for my name's sake" (Matt. 24:9). And do you think, then, that a Christian who lives as close to God as he ought, and who really does the will of God, will never lose any friends?

Some girl who reads this, if she really laid her life all on the altar for God, would break an unholy engagement with someone who is not a Christian, and who, therefore, she has no right to marry. A few weeks ago a young woman sadly told me that she was not coming back to Wheaton college. She was engaged to be married to an unconverted soldier; she loved him and would not give him up. So she found no pleasure in trying to serve God and she felt that study in a Christian college was useless since she had determined to go contrary to God's will in that matter. How much better if she had taken her loss, endured her broken heart, and had the Lord comfort her and adjust her life to His own sweet plan! As it is now, if she follows her present plan, she will have a lifetime of trouble, and meet the Lord Jesus ashamed because she was not true to Him, though she was saved and truly loves Him.

Someone who reads this would, no doubt, be fired from your position if you stood up for Jesus and lived out-and-out for Him down where you work, as you ought to do. Some of you would be thought "a religious fanatic" and people would say that you were "gone crazy about the Bible," or that you were "a holy roller" if you really set out to talk about the Lord Jesus as much as you ought, and if you tried as hard as He wants you to do, to win souls to Him.

Dear reader, what kind of a Christian are you? Did you ever lose a job, or lose a night's sleep, or lose a friend for God? If your Christianity never cost you a dollar, never cost you a friend, never cost any tears or broken heart, then can you really say that you love the Lord very much? To be a really good Christian is going to cost you friends.

We are told that the Saviour left Heaven and "made himself of no reputation" (Phil. 2:7). Do you think, then, that we ought to keep all of our reputation? Don't you think that some of us ought to be willing to lose out with friends and

bear the reproach of Christ? If you please everybody else, you cannot please the Lord Jesus. For remember it is written, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

4. Serving God Should Cost A Christian The Giving Up Of His Whole Life's Plan, the Surrender To Christ Of All Control

How much does God require of a Christian? Some say that God requires one-tenth of his income. Some say that God requires one-seventh of his time. Actually, that does not express what God requires at all. The tithe and the offerings which God says belong to Him, are only a token payment. Rather, we should realize that not one-tenth but ten-tenths of all we have belongs to God. Not one day out of seven, but all of the seven days belong to God. As stated in Romans 12:1, God's requirement is this, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." God requires no less than the complete surrender of all control over your own life. It is only when you have taken up your cross to follow Jesus to Calvary and there counted self dead, that you are fit to come and "follow me," as Jesus said in Luke 9:23. And remember that He said this is to be done every day! That is the reason Paul said, "I die daily" (I Cor. 15:31). Paul simply meant that he had given himself up to die. He was willing to die any day that came along, and prepared to die. In fact, eventually he did have his head cut off. That was no shock, no surprise to Paul. He had been surrendered to that, had been planning for that since the day on the road to Damascus that he gave himself up to Jesus and said, "Lord, what wilt thou have me to do?" God may want to change your plans completely as He changed mine when He called me from being a college teacher to be a preacher of the gospel. God may call you from the comforts of America to live and teach and toil and win and then die in some mud-hut in black Africa! God may call you from being loved and respected, to be an outcast among your own friends and thought a fool by your family. He may call you from wealth down to a life of poverty. To be sure, there will be the sweetness of His presence all the way. To be sure, there will be a marvelous reward in Heaven. To be sure, the ways of the Lord Jesus are ways of pleasantness and His paths are paths of peace. His way is always best. It always pays to follow the sweet leading of His Spirit, the holy compulsion of His word. But I tell you frankly that He has the right and demands that you recognize it—the right to tell you where to live, what to do, who to marry or not to marry, and how to live and when to die. No one can really serve the Lord Jesus adequately, completely, until he can lay everything on the altar and say, "Not my will, but thine be done," as the Saviour Himself said. Actually God demands the complete surrender. He wants all that you have and all you are.

C. T. Studd in England had inherited wealth. He had fame as the greatest athlete of his day in England. He had social standing. Practically anything in England that he wanted he could have. Yet he gave up his cricket playing, went to China as a missionary, gave away all his fortune deliberately and carefully, and then gave himself to a life of self renunciation and self-denial to get the gospel to poor sinners. He served in China, later he went into the interior of Africa and opened a new

mission field. For some fourteen years he was kept away from wife and child by the call of preaching the gospel to the heathen. At last he died away in the interior of Africa. Career and fortune had early gone on the altar. Health and home and family life went also. Indeed C. T. Studd once said, "I have searched into my life and I do not know of anything else left that I can sacrifice to, the Lord Jesus Christ."

I say to you, God requires the same surrender of you as He required of C. T. Studd. It may not be Africa for you, but it means exactly the same surrender. I do not know whether you ought to give away all your money, but I know that you ought to be willing to do it any minute that you find it would please the Lord Jesus.

It is my prayer that hundreds who read this message may this very day and hour make a holy renunciation of your own plans and say a glad eternal "yes" to all that God will ask of you.

Mary Brown wrote, as follows:

It may not be on the mountain's height,

Or over the stormy sea;

It may not be at the battle's front
My Lord will have need of me;
But if by a still, small voice He calls

To paths I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

Perhaps today there are loving words
Which Jesus would have me speak;

There may be now, in the paths of sin,
Some wand'rer whom I should seek.

O Saviour, if Thou wilt be my Guide,
Tho' dark and rugged the way,
My voice shall echo the message sweet,

I'll say what you want me to say.

There's surely somewhere a lowly place
In earth's harvest-fields so wide,
Where I may labor thro' life's short day

For Jesus, the Crucified.
So, trusting my all unto Thy care,
I know Thou lovest me!

I'll do Thy will with a heart sincere,
I'll be what you want me to be.

I'll go where you want me to go,
Dear Lord,

O'er mountain, or plain, or sea;
I'll say what you want me to say,
Dear Lord,

I'll be what you want me to be.

I'll be what you want me to be.

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he had not been willing to go there? He did not need to go before his open window to pray. And the three Hebrew companions of Daniel had a second chance to bow down to the great image set up by Nebuchadnezzar if they had wanted to save their lives that way.

Stephen was not compelled to stand and preach to the Pharisees when he was arrested, so accusing them straightly of the crucifixion of Christ that they killed him. Paul knew ahead of time that "bonds and afflictions" awaited him at Jerusalem, and yet he went on steadfastly there. (Acts 20:23).

Sometimes people say that in olden times God wanted some people to die for Him, but that now He does not want anybody to die as a martyr; He simply wants people to live for Him. But I find no teaching like that in the Bible. God has not changed His plans. Somebody ought to die for the Lord Jesus these days, and if we loved Him enough and if we were true to Him as we ought to be, some of us, doubtless, would. But do you suppose that anybody was ever burned at the stake who was just a casual, ordinary Christian, like most of us are? Certainly not! Christians who never win a soul, who never fight some great iniquity, who never oppose false doctrines, who never risk all in an attack on the forces of evil—such Christians of course will never die for Jesus. If you do not give Satan any trouble, then of course Satan will not worry much about you. They never piled any fagots nor set any fires burning around ordinary Christians who lived like the rest of the world and simply went to church occasionally! The only people who were ever worthy to be martyred were those who set out to die, if need be, in order to carry out the plan of Christ and to save souls.

A friend of mine who was an orthodox Jew, born in Russia, came to America to get away from the pogroms in Russia, where his father, a Jewish rabbi, was slain. He himself had spent eight years in study of the Talmud, planning to be a rabbi, and so he taught in the Chicago Hebrew Institute. The Holy Spirit sought this Jew, led him from Chicago to Dallas and from Dallas to Fort Worth, where eventually he could not get away from the Hebrew scriptures that foretold the coming of the Saviour. I saw him stand one day in the Southwestern Baptist Theological Seminary chapel to tell how at two o'clock that morning he had surrendered his heart and life and all to the Lord Jesus Christ.

With child-like simplicity this Jew set out to serve the Lord. He came to my home often. I remember the day when he brought me a letter. His face was gray, his hand trembled; it was from his baby sister, a sister he had brought from Russian Poland and had supported in America. He translated the letter from Yiddish for me, and this is about what it said: "Dear Louis: Sister and I are greatly distressed at the insane thing that has happened to you. Who ever thought that you would become a traitor to your father and your father's" (Continued on Page 8.)

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The Federal Council And The Organic Union Of Protestantism

(Continued from Page 1.)

or any wish to be hypercritical, may result in clarifying the atmosphere so that every person will be able to take his position intelligently.

ULTIMATE GOAL

If the Federal Council were content to confine its activities to the limited circle of those of liberal persuasion, it would be less dangerous than it is. It aspires to be the voice of all Protestantism, but its aspirations do not end there. It is systematically planning to encompass, eventually, every monotheistic religion in the world, at least such is the intention of some of its most active leaders.

The Federal Council has long realized that the success of its ambitious program for world-wide union necessitated an expansion downward into the states, counties, and local communities of the nation, as well as upward into every country, by means of affiliated organizations set up and supervised by Council leadership.

This expanding movement is following three lines of progress simultaneously. First, into the area of interdenominational organizations now functioning in specialized fields in America; secondly, into the area of denominational amalgamation or federal union; thirdly, into the area of a world union of national organizations patterned after the Federal Council.

Let us look at the first two phases of this program, considering first the amalgamation of national, interchurch agencies. The third phase will be discussed in chapter six.

Late in 1941, a joint meeting of representatives of eight interchurch organizations was held in Atlantic City for the purpose of considering an amalgamation of their interests. These organizations included the North American Conference of Foreign Missions, the International Council of Religious Education, the Home Missions Council, United Council of Church Women, the Missionary Education Movement, the United Stewardship Council, the Council of Church Boards of Education, and the Federal Council of the Churches of Christ in America. As a result of this meeting, each organization appointed several of its ablest leaders as members of a Committee on the Closer Relationships of General Interdenominational Agencies. As a result of the work of this Committee, an arrangement was made whereby each of the organizations, with the exception of the Council of Church Boards of Education, met in conference simultaneously in Cleveland, in December, 1942. The constitution which had been proposed was approved by the Cleveland meetings. A joint committee, designated as the Approval Committee on Further Procedure, was set up for the purpose of bringing the work of consolidation to completion. When the Executive Committee of the Federal Council votes on the final plan, it is to be sent to the constituent denominations of the Federal Council with the recommendation that they act favorably. The earliest possible date for ratification for all bodies is 1945.

In amalgamating these various interests, these great organizations are doing the logical thing, for amalgamation will result, doubtless, in greater efficiency with a minimum of overhead. The prestige of this superorganization under able leadership might well be tremendous.

Viewed from the standpoint of

spiritual results, we cannot but be concerned over the probable outcome of this merger. It must be borne in mind that a great many organizations not now members of the Federal Council are involved in one or more of these constituent national bodies which may unite. This is particularly true of the North American Conference of Foreign Missions, representing seventy-five or more denominations and mission boards. It is true, also, of the International Council of Religious Education. Even the great Southern Baptist Convention, which has stood aloof from the Federal Council of Churches, is in relationship to the Foreign Missions Conference. The question which these denominations not in the Council must soon face is whether or not they will allow themselves, as a result of this process of consolidation, to be drawn into membership in the superorganization which is to be set up under the name of the National Council of the Churches of Christ, or some other name to be selected. The discussions and actions which will ensue in the various denominational and interdenominational conventions during these next two years will be watched with interest and solicitude.

The second phase of the campaign for a superchurch is the effort to educate the denominations on the subject of organic union and persuade them that federation is not enough. There has been a growing conviction among the leaders of the Federal Council that organic union must be the ultimate goal. This note has been sounded at various times and in many ways during the past two decades.

Dr. Ivan Lee Holt, in his annual address as retiring president of the Federal Council in 1936, said, "... We have laid the foundation of Protestant union in the United States" (F. C. C. Annual Report, 1936, p. 10).

But Dr. Holt puts out a feeler in favor of a much more inclusive union when he goes on to say, "As I turn to my third dream, I am fully aware of the program to which this Council is committed. We have here a federation of Protestant churches. . . . There is a growing feeling that Protestant union is inevitable. . . ."

"Recently Dr. William Adams Brown has published a discussion of the church, Catholic and Protestant. In the conclusion of his discussion he says, 'There are some things which each of us can do, without which the wisest plans will suffer shipwreck and the most ardent hopes remain unfulfilled.' He is thinking of a larger union, the union of Catholicism and Protestantism. He is visualizing a church beyond the church which I see just now" (Ibid., pp. 13, 17).

"If it is to be federation, it must be a closer federation than we now know. As for me, I am not afraid of union. It may be a union which preserves distinct contributions of different denominations; it must be a union in which each denomination surrenders some historical positions and inherited attitudes. God grant that we may have wisdom to know how it can be brought about and how we can better serve Him."

Naturally, Dr. Holt offers the Federal Council as the agency through which union may be realized. "There must be a more definite movement toward Protestant union. I rejoice in all the unification and union movements under way in our American Protestant-

tism. But the program does not go far enough. Denominational leaders must realize this, and the Federal Council is the only agency we have for leadership in a movement for Protestant Union. In my opinion it must come; the strength of irreligion makes it inevitable" (Ibid., p. 20).

In its biennial report for 1938, the Council again comes out for union: "Whether we decide to maintain the Federal Council and associate with it such agencies as are willing to co-operate, or whether we decide to create a new structure of unity, it seems to me that we have reached a time when we must delegate to the agency of co-operation more administrative responsibilities. In the emergency of the Great War we found it necessary to delegate to the Federal Council responsibilities which the several denominations could not assume. *The Christian Church throughout the world, in the United States as elsewhere, faces crises which make it necessary for some agency not only to speak but to act for the denominations*" (p. 21). (The italics are ours.)

There is food for thought here. Suppose the Federal Council or some other superorganization to be formed does acquire authority to act for many of the denominations. What will be its attitude toward organizations which do not choose to become a part of its system? Perhaps Dr. Shailer Mathews provides a clew. He says, "We may . . . expect to see the elimination of religious bodies that no longer serve the purpose for which they were organized" (*The Church and the Christian*, p. 48).

Dr. T. T. Brumbaugh, in an article published in the *Christian Century*, April 15, 1942, said: "High-minded and broad-minded Christians are increasingly aware . . . that one cannot be a world citizen and maintain loyalty to narrow sectarianism. Rather, the opposite course is far the more natural. By the declaration of one's faith in a principle or movement of large and broad proportions, one's conduct and character are gradually molded in conformity therewith. This points clearly to the next great step in Protestant church history—the formation of a world-wide Church of Christ, inclusive of all Christians if that be possible, or at least of all Protestants of all lands who will take the extended hand of a common faith and fellowship."

"A genuine universal church will not come into existence except through the insistent demand of its prospective constituents. Let Christians everywhere, therefore, now begin to think and to dream of integrating themselves and all their religious bodies with the universal church that is to be—Catholic and Protestant if possible, Protestant alone if must be, but, in any event, international and catholic in the truest possible sense."

Dr. Walter Van Kirk, of the Federal Council, also sounds the plea for union and for a surrender of authority on the part of denominations and churches to the superbody: "When they call upon the nations to relinquish the practice of unlimited national sovereignty Christians must be prepared in turn to abandon the divisiveness of sectarianism. If seventy nations are to be asked to pool their resources in the task of world reconstruction, is it any less reasonable to expect that the churches shall do this very thing? Is the political and economic anarchy engendered by national separatism to be condemned by Christians while at the same time they condone the spiritual anarchy engendered by ecclesiastical separatism?" (*Religion and the World of Tomorrow*, p. 142).

Dr. E. Stanley Jones has for years been one of the staunchest advocates of church union. In the *Christian Century* of December 16, 1942, he writes, "Periodically, I have renewed my plea for church

union. I am convinced that the time is ripe for that plea to be renewed once more. . . ."

"Mere federation will not do. Federation leaves the constituent elements making up the federation essentially intact. There is no surrender of sovereignty in behalf of unity. Federation is what the League of Nations tried and for that reason broke down. Neither a League nor a Federation will do, FOR EACH LEAVES THE ESSENTIAL SOVEREIGNTY UNSURRENDERED. . . ."

Dr. Jones then goes on to propose a plan which he believes should be much easier of accomplishment at once than complete union. His plan is Federal Union. Under this plan the various denominations would be in the same relationship to a Central Council or Congress as the various states of our nation are to the government at Washington. He goes on to explain, "... Federal Union would mean that the different churches WOULD CEASE AS BRANCHES OF ONE CHURCH, 'the Church of Christ in America.'"

"The Church of Christ in America" would be the sovereign body, functioning through its General Assembly. The General Assembly would have the powers delegated to it by the branches through their representatives in the General Assembly. . . . THE POWERS OF THE GENERAL ASSEMBLY WOULD GROW as confidence grew. . . .

"There would be state assemblies . . . then county and city assemblies. IN THE COUNTY AND CITY ASSEMBLIES, COMPETITION AND OVERLAPPING AMONG BRANCHES COULD BE DONE AWAY WITH BY AMALGAMATION OF LOCAL CONGREGATIONS OR BY DIVISION OF TERRITORY. Since the branches would now be branches of the same church, overlapping and duplication would be a wrong against itself and its own efficiency."

The plan also includes national assemblies in each country and over all a world assembly.

"Under Federal Union the attempt at amalgamation would still go on. . . ."

"As to the doctrinal basis, we would make that simple, yet fundamental. . . . Any branch that would confess that 'Jesus is the Christ, the Son of the Living God' is on the rock. We would ask no more and we would ask no less. . . ."

"That would leave the door open to union with everybody which would make that confession, including the Roman Catholics. If the Roman Catholics confess that Jesus is the Christ 'the Son of the Living God'—and they do—and will acknowledge themselves as a branch and others as branches of the Church of Christ, then there is NO REASON why there should not be the Roman Catholic Branch of the 'Church of Christ in America.'"

"... the Church has, perhaps unconsciously, built the framework for Federal Union. It has created in America 'The Federal Council of the Churches of Christ in America' . . . The Federal Council could be transformed from a 'Council' with only advisory functions, into the executive of the 'General Assembly of the Church of Christ in America,' carrying out the decisions of that General Assembly and acting as the functioning body between meetings of the Assembly."

"Almost every plan for world reconstruction now being put forward provides for some form of Federal Union among nations. The idea is becoming basic in the thinking of people. . . . If the churches should take the initiative in forming a Federal Union, then by precept and example they might lead the nations into forming a Federal Union."

(Note: The capitalized words in the above article by Dr. Jones,

taken from the "Christian Century" of December 16, 1942, are ours for the purpose of emphasis.)

We are utterly opposed, and we believe the overwhelming majority of the evangelicals of America also are opposed to any plan for the organic union or "Federal Union" of Protestantism or Protestantism and Catholicism. We are opposed to it, but many of us wonder if it is not inevitable. The inevitability of some such scheme is one of the reasons for the birth of the National Association of Evangelicals, for unless we awaken to the danger and prepare against the day of regimentation of religion our position will, indeed, be most hazardous.

We respect the desire of these men for Christian unity. We believe that many of them are deeply in earnest and sincere. But we also believe that they are terribly mistaken in placing so much emphasis on the value of organizational union.

We hold no brief for the denominational system. Our multiplied denominations are unquestionably a barrier to efficiency in the conduct of affairs in the Church and the evangelization of the world. However, any wholesale plan for union must result in concessions of doctrine and the loss of sovereignty of the constituent members, as Dr. Jones admits. It is our belief that there could be but one outcome—a hydra-headed monstrosity—a combined political and religious hierarchy, which would bring religious freedom to an end. The trend of the day is toward totalitarianism in politics. Religion also faces the danger of a leadership which will become more and more dictatorial.

Spiritual unity is desirable but spiritual unity is not dependent upon organic unity. There are today in America and throughout the world literally millions of Christians, loyal to their respective denominations but with a higher loyalty to their Lord and Saviour. There is coming to them, in ever-increasing measure, the conviction of their essential oneness with their

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The Federal Council . . .

(Continued from Page 6.)

fellow believers throughout the world. They are being drawn together by the raging storm of world conflict, by the lowering clouds of spiritual apostasy, but most of all by the moving of the Spirit of God upon their hearts—an urge to unity in action and a longing for fellowship in Him.

Dr. Jones, in spite of his many contacts with denominations committed to the polity of congregational government, does not seem to realize that his plan would be absolutely unacceptable to these organizations. The Episcopal polity lends itself more easily to the type of organization he has in mind. It seems difficult for him to appreciate that the oneness of the Church is essentially a spiritual and not a political state.

Most of us rebel at the suggestion of a Protestant hierarchy. We do not believe it would be any improvement on the Roman system. We do not want a central office or government, no matter how elected or appointed, which will dictate the location or numbers of our churches or our form of worship. Neither do we want any such body to speak for us, even on matters of common interest or concern, without the express authorization of the constituent organizations.

There are certain fields of endeavor in which an interchurch body, such as we hope The National Association of Evangelicals will become, can be helpful to all member organizations. But those fields must be very strictly limited, and safeguards must be erected which will make it impossible for such an organization to evolve into a bureaucracy.

The doctrinal statement suggested by Dr. Jones would receive the hearty approval of many evangelicals to whom it would seem adequate. However, knowing the dexterity of modernist leaders in twisting the usual meaning of

words and phrases to suit their private definition, we believe that few of them, even among the left-wing Unitarians, would find much difficulty in accepting it. But their mental reservations would remain.

Dr. Jones sees no difficulty about the Roman Catholics — if they will come in as a branch of his proposed "Church of Christ in America." He says there is "no reason" why they could not be accepted. His position may reflect the attitude of the groups now in the Federal Council, but most of us would not be comfortable in organic fellowship with Rome, with its mariolatry, its image worship, its confessional, its salvation by works, its prayers for the dead, its superstitions, its predisposition to a union, although we admit that we believe there is more hope of salvation for many of its adherents than for those who bear the designation of Protestants but deny the deity of our Lord and the sufficiency of His atonement for salvation.

We prize our freedom to worship God according to the dictates of our consciences. We regret that there are so many divisions among believers on doctrinal matters which are relatively unimportant. But we are ready to stand up and fight for the privilege of disagreeing, and the right to form still more denominations if more are wanted by any groups among our American citizens.

This is article four of a series of six by Dr. Wright, executive secretary of the National Association of Evangelicals. Look for two other articles to follow appraising the work of the Federal Council of Churches. These are tremendously important articles. See that you pastor reads them.

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Revival...

(Continued from Page 1.)

He graduated with honor. Five years from the time he staggered into our meeting, a pick-pocket, five years to the very day, he was seated in a church as an ordained minister, celebrating the sacrament of the Lord's Supper. Today he is pastor of a church in this country and a magnificent pastor. From sin, bondage, darkness and death, there is a way of escape, and that is for the sinner to cry out: "God be merciful to me a sinner." I do not believe that men and women would start in the ways of sin if they could see the end from the beginning . . . From the book "Evangelistic Sermons" by J. Wilbur Chapman, Published by Revell.

A GLIMPSE INTO ETERNITY MAKES A DIFFERENCE

In one of the New England cities, one of the wealthiest society women was taken seriously ill. Her name had been on the church book and she was a Christian. In this sickness she came to the brink of the grave, and then as by a miracle of God she was raised up again. When she recovered, she naturally gravitated back into her old social position. One day there was a special function given in her honor, and as she came in and was being received by all her friends and congratulated because she had been restored to health, her hostess said to her, "Now, just as a pleasant diversion for the rest of the afternoon, it has been decided that we will have a little bridge whist." This friend who had been ill had always been the leader in the company, but what do you think she said to her hostess?

She said, "You really must excuse me. I am not criticizing the people who do these things, for we must decide our line of action for ourselves. I know you won't think me rude, but when one has had a glimpse into eternity, when one has realized the shortness of life and the certainty of death, and then comes back again into the world, they cannot do the same things they did before with pleasure. You must please excuse me."

What do you think happened? Every society woman in that room and in that home came forward to take her by the hand and say, "It is a splendid decision." Some of them greeted her with tears. Others who knew her better put a kiss upon her cheeks. That is the position for a Christian. I do not think it is necessary for one Christian to sit in judgment upon another, and say, "If you do not do the things that I do, you are not a Christian," but I am positive that every Christian should stand before the world and say, "I am a Christian, and by the things I say, and do, I must show it to my friends." —From the book, "Revival Sermons" by J. Wilbur Chapman, published by Revell.

A WORD ABOUT PRAYER

Out of a wealth of experience, one of the greatest living evangelists writes: "There has never been a persistence in prayer that was not honored and answered by God. We may have to pray for months, even for years, for the salvation of those in whose souls we are concerned. Sometime, somewhere, somehow, God will hear and answer. There must be no cessation, there must be no letting-up, there must be no giving-up. We worship a prayer-answering God. His Honor is engaged in giving heed to our supplications. His Word has gone out to the ends of the earth, that He will grant the petitions of His children.

—Hyman Appelman.

Christmas Gifts

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The Sword Book Room

145 N. Hale St.

Wheaton, Ill.

With the Evangelists

Reports from Americas Outstanding Soul Winners
Evangelist ROBERT J. WELLS, Associate Editor

Great Union Campaign Planned For Cleveland, Ohio, Feb. 11th —Mar. 11th, 1945

It was my privilege to meet Dr. Rice in Cleveland, Ohio, early Monday morning, November 27th.

We spent the entire day and until late that evening in fellowship with other Christian leaders of that area making plans for a great union campaign to be held there from February 11th through March 11th with Dr. John R. Rice as the evangelist and J. Stratton Shufelt as the song leader. The morning was spent in prayer and conference with a group of ministers in the Union City Mission. Then at noon, there was a meeting with the Christian Businessmen of that area. The afternoon was spent in further conferences and in looking over the large auditorium facilities. The evening was occupied with a dinner and lengthy conference with representatives of the churches, ministers, leading laymen and representatives of other organizations that will co-operate in the campaign. It was a day of great blessing indeed.

About one hundred forty outstanding Christian leaders in greater Cleveland and approximately one hundred churches are already united in planning for this union meeting. Many other churches are being invited and will, no doubt, join hands in this glorious project.

At the end of a long day we were thoroughly impressed with the hearty spirit of co-operation we had witnessed, with the evident sincerity of everyone with whom we spoke, and with the deep spirituality and challenging enthusiasm of all those involved. There was manifestly a deep burden for the lost, a spirit of prayer and great evidence that the burden and all of

the planning is the result of the guidance of the Holy Spirit.

Cleveland has not had a great evangelistic campaign in many years. It was the only major city in America that did not invite Billy Sunday, and has been spoken of generally as "the graveyard of evangelism." Surely, here is a great challenge to prayer! God is working in the hearts of His people, placing a burden for that wicked city upon them, and leading them to undertake this challenging program which will involve the expenditure of thousands of dollars in the rental of the huge city auditorium, advertising, etc., in order to bring the Gospel of salvation to the multitudes who are lost in that area. It will not be an easy task and will have to be accomplished in the power of God, but "He is able."

Will you join us in praying for a great and glorious victory, even for the greatest campaign that Dr. Rice has ever had?

EVANGELIST ROLFE BARNARD IN MOBILE

Dr. L. F. Maynard, Pastor of the Ann Street Baptist Church, Mobile, Alabama, writes to tell of God's blessings upon the ministry of Evangelist Rolfe Barnard in meetings held in his church for two weeks, beginning October 15th. He reports ninety public decisions: sixty-four by baptism, fifteen by letter and eleven others either professing Christ or coming for consecration. There was a total of seventy-nine coming for church membership.

Brother Barnard is a fervent Gospel preacher who is being greatly used of the Lord. Pray much for his ministry!

The Way Ahead

(Continued from Page 3.)

come into the land through the bed of Jordan. They would have come in another way forty years before! God had been ready *then* to lead them into the land, but they sent spies in. The spies came back and said that the cities were too well fortified, the people too strong and too well armed. "We are afraid we can't overcome them," they said. "We are slaves just out of Egypt, and we are not ready to conquer great nations." Only Caleb and Joshua said, "Let us go in." Forty years before they had not been willing to obey God because they looked at their own weaknesses instead of His omnipotent strength. For forty years they had been

compelled to wander in the wilderness because they had not been willing to walk in His way. It may be that there is some person here who has in just the last few days begun to walk in God's way, though long ago God sought your obedience and would have led you then into a pleasant place if you had been willing to obey and follow Him. Let us, as the Lord opens the way, walk in it. Then it will never be necessary for God to lead us through a wilderness experience before He is able to lead us into the place of blessing He has reserved for those who trust and obey.

You have not walked this way heretofore; but it is the way that God leads. It is the way that God blesses and where God's victory is assured. "This is the way, walk ye in it."

Shall we pray!

"Our heavenly Father, we thank Thee that our Lord is the God who goes before; we thank Thee that we who cannot see the future are led by a Divine Eye that sees the end from the beginning. We thank Thee that we who cannot overcome obstacles too great for us do not need to overcome them, for we have Him Who is the Overcomer. We pray that this year may be a year of victory and strength for these young people, a year of power and blessing; above all, may it be a year of seeking Thy will to perform it. We pray in His name, who said, 'I will never leave thee nor forsake thee.' Amen!"

"THE POOR

have the Gospel preached unto them" in the mountains of Arkansas. Missionary needs prayer and support, also donations of Bibles, colportage books, etc. Clothing for the needy will be gratefully received. "WHATSOEVER HE SAITH UNTO YOU, DO IT." —John 2:5.

REV. E. McLAIN, Volunteer Worker
Bible Evangelistic Crusade
Dardanelle, Ark.

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"Great Questions" answers the BIG QUESTIONS concerning the Great Beyond! Is the future life REAL? Is the Resurrection Body A REAL BODY? Shall we know our loved ones in the future life? etc. This blessed booklet is of vital importance to you, if you've been separated from one who was dear to you. Postpaid only 10 cents. Special Books pertaining to the life beyond the grave.

GOSPEL ART SHOPPE,
Rowan, Iowa
Dept. 43.

What It Costs...

(Continued from Page 5.)

religion, a renegade Jew! Oh, leave your bastard Christ and come back to us and be happy again!" He had been a father to those younger sisters, but with trembling lips and hoarse voice he said, "Brother Rice, I cannot give up my Saviour! I love my sisters, I have supported them ever since my father died. I have given them all my money and tried to make them happy. This breaks my heart, but I cannot give up my Saviour!"

Later he brought me another letter from the same sister. He had written his two sisters urging them to accept the Saviour. The reply was something like this, "You are no longer a brother of mine. Already we have counted you dead. The rabbi has conducted funeral services for you. We have gone through the apartment and sought out everything that had your name on it and every gift you ever bought for us, and have destroyed it. The only thing that remains is this fountain pen you gave me on my last birthday. When I have finished this letter and signed my name I will stamp it to pieces on the floor and throw the pieces in the garbage. You traitor Jew, you may have your bastard Christ! You are no brother of ours any more!"

That was hard for my Jewish friend to bear. Remember that a Jew is not received very warmly even by Christians. They never forget that he is a Jew, they never forgive him his idiosyncrasies and peculiarities. The average Christian is not very kind to a Jewish Christian, yet my friend steadfastly refused to go back to his family. His surrender to Jesus was voluntarily. He had counted the cost and he, having put his hand to the plow, did not look back! And I believe that that is the kind of service God wants.

A few years ago a young couple

went to China as missionaries. First Betty Scott went with her father, a Presbyterian missionary. She had been educated in an American college and at Moody Bible Institute. There she had fallen in love with John Stam. And John loved her with all his heart. They hoped and prayed and dreamed that God would allow them to live and work together. John was accepted as a missionary and went to China. There he saw Betty again, and soon they were married. In a year God sent a lovely baby, Priscilla. Then they went into the interior to open a new field. Soon Communistic bandits came to take the town and sack it. They took John and Betty Stam and cut off their heads. Only the baby, Priscilla, lived to be brought back to America.

Many people thought, "Oh, what a tragedy!" No doubt many said, "What a waste of young lives and talent and training!" And I can well imagine that some people thought, "Oh, if John and Betty had known the terrible cost I wonder if they would have gone to China?"

Well, happily, I can answer that question. Do you suppose that God would take people to a martyr's death when they had not themselves surrendered to Him? Oh, no! Dr. Scott, Betty's father, sat by me at the faculty table for lunch at Moody Bible Institute some four or five years ago, and showed me a Bible that had been recovered many months after this martyrdom, from Betty's effects, stolen by the Communists. And in the back of this Bible, which he, Dr. Scott, had given to his daughter when she was a sophomore in college, he showed me in Betty's handwriting this solemn vow:

"MY COVENANT"

"Lord, I give up my own purposes and plans, all my own desires, hopes and ambitions (whether they be fleshly or soulful), and accept Thy will for my life. I give

myself, my life, my all, utterly to Thee, to be Thine forever. I hand over to Thy keeping all of my friendships, my love.

"All the people whom I love are to take second place in my heart.

"Fill me and seal me with Thy Holy Spirit. Work out Thy whole will in my life, at any cost, now and forever. 'To me to live is Christ and to die is gain' (Phil. 1: 21).

"Elizabeth Alden Scott
August 3, 1925."

So I was not surprised when I read excerpts from the diary of John Stam, her young husband, and found that he, too, had made a definite covenant, years before when he was a student at the Moody Bible Institute, asking God to glorify Himself in his young life "whether by life or by death." These two young people had a rendezvous with death. They had offered themselves for martyrdom. God in His infinite mercy granted to them that high and holy privilege, to die for the gospel. How high their honor! How great their reward! Remember it was voluntary. They gave themselves up to die for Jesus, and He accepted their gracious surrender and set His seal upon it and blessed it!

I do not know what God's will is for you. But I know that today you ought to lay your life, your family, your career, your time, your money, your talents,—all you are or can be—on the altar for Jesus Christ.

How many will say today like David "Nay, but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing?" I pray that many will decide and write today to tell me what you have decided to do that will really cost something for Christ. Let me counsel with those who are now surrendering for the ministry or the mission field. I will gladly advise about going to college or Bible Institute or seminary.

Hear The Editor

Evangelist John R. Rice, editor of *The Sword Of The Lord*, is now speaking daily, with exceptions noted below, on the *Back To The Bible Broadcast* at Lincoln, Nebraska, directed by his old friend, Rev. Theodore H. Epp. Dr. Rice will be on this broadcast most of December, and on some stations till a later date, because transcriptions reach some stations later than the same program on other stations.

Below is given a log of the stations, location, place on the dial, and hour of broadcast. Perhaps on one of these 27 stations you can hear Dr. Rice. Mr. Epp's program is good, has a fine male quartet as well as plain Gospel preaching which has been greatly blessed of God. Will you ask God whether you should help Mr. Epp, after hearing his broadcast?

RADIO LOG, Long Wave (War Time) ON THE AIR EVERY DAY EXCEPT SUNDAY

State	City	Station	KC.	Watts	Time
Nebraska	Lincoln	KFAB	1110	10,000	8:30 a.m.
Nebraska	Grand Island	KMMJ	750	1,000	1:30 p.m.
Nebraska	Scottsbluff	KGKY	1490	250	9:00 a.m.
Nebraska	North Platte	KODY	1240	1,000	5:15 p.m.
Nebraska	Norfolk	WJAG	780	1,000	8:30 a.m.
Missouri	Kansas City	KCKN	1340	250	8:30 a.m.
Colorado	Denver	KVOD	630	5,000	7:00 a.m.
Colorado	Greeley	KFKA	910	1,000	10:00 a.m.
Indiana	Gary	WIND	560	5,000	6:30 a.m.
Arkansas	Little Rock	KLRA	1010	10,000	10:00 a.m. (Sat. 9 a.m.)
Texas	Wichita Falls	KWFT	620	5,000	8:30 a.m.
Montana	Sidney	KGKX	1480	1,000	10:15 a.m.
Massachusetts	Lawrence	WLAW	680	5,000	4:30 p.m.
Pennsylvania	Greensburg	WHJB	620	250	8:30 a.m.
Washington	Tacoma	KVI	570	5,000	7:30 a.m.
Iowa	Clinton	KROS	1340	250	8:30 a.m.
Iowa	Shenandoah	KMA	960	5,000	7:30 a.m. (Sat. 5 p.m.)
Iowa	Dubuque	KDTH	1370	1,000	8:30 a.m.
Iowa	Fort Dodge	KVFD	1400	250	8:30 a.m.
Iowa	Sioux City	KTRI	1450	250	8:30 a.m.
Iowa	Spencer	KICD	1240	100	8:30 a.m.
Iowa	Marshalltown	KFJB	1230	250	8:30 a.m.
Minnesota	Minneapolis St. Paul	WDGY	1130	Day 5,000	6:30 a.m.
South Dakota	Sioux Falls	KSOO	1140	5,000	4:30 p.m.
South Dakota	Yankton	WNAX	570	5,000	7:00 a.m. (Sunday only)
Quito	Ecuador, S. A.	HCJB	974	2,000	7:00 a.m. 3:00 p.m. Standard Time